

3-2-1964

**Evangelical Visitor - March 02, 1964 Vol. LXXVII. No. 5.**

J.N. Hostetter

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/1935>**Recommended Citation**Hostetter, J.N., "Evangelical Visitor - March 02, 1964 Vol. LXXVII. No. 5." (1964). *Evangelical Visitor (1887-1999)*. 1935.<https://mosaic.messiah.edu/evanvisitor/1935>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.



# Evangelical VISITOR

March 2, 1964



GENERAL CONFERENCE SITE

*Brethren in Christ Church  
in Africa*

December 27, 1963-January 3, 1964

(see page six)



# EDITORIAL

## Self-Denial

**S**ELF-DENIAL means forbearance from gratifying one's own desires. Christ is the prime example of self-abnegation. He taught His disciples "to deny themselves utterly," to take up their cross daily.

The Lord Jesus Christ was equal with the Father.

*"Who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond servant, and being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross" (Philippians 2:6-8, ASV).*

He, who was the greater, voluntarily chose to become the lesser. By His changing from the greater into the lesser, He made possible sinful man's change from the lesser into the greater. Christ's is the supreme example of the value of self-denial.

Self denial as an end in itself, is inconsequential. Indeed, there is a subtle possibility, even religious self-denial may be a direct course to self-eccentricity. Man's subtle, sinful disposition by nature and his proneness to human frailty, makes expedient a constant surveillance of daily motives. Political implications readily become involved in self-denial.

Self-denial can take the course of self-preservation from criticism. Motivation for human approval, with accompanying aspirations, operates very successfully under the guise of self-denial. All of this leads to saying, self-denial in itself is a

principle. It can be carnal and selfish just as readily as spiritual and expendable in service.

Fifty years ago when the church in a noticeable way lessened the emphasis and call for self-denial, a group of the world's zealots adopted it. Communism could never be holding in its captive embrace so many millions of the world's once politically free people, save for the operation of the law of self-denial. A maddening devotion that counted not their lives dear unto themselves, enabled a minority to impose tyranny on peasantry and rank alike.

Satan knows well the effectiveness of self-denial. His triumphs were boundless until he met the Son of God, the very personification of self-denial. Motivated by an unalterable goal, the cross, and enflamed by a divine passion, God's love, a self-abnegating Christ started the crumbling of Satan's kingdom.

Presently, Satan is interested in either a faulty, ineffective self-denial or none at all, simply live according to the whims of the flesh.

As a lesser creature, the divine in human form, Christ's supreme objective was to accomplish the will of the Father. His total dedication and self-denial was to this end. Meaningful Christian self-denial chooses as its objective, the Lord Jesus Christ. His will, His purpose, His plan for life and service take over. Total dedication must be to a person, none other and no less than Christ.

This devotion to one Person in no way interferes with human relations; contrariwise, they improve greatly. The finer qualities of Christ's way of life, love and understanding, become the normal in people's inter-relationship.

Abroad in today's world is a religious tolerance so all-inclusive that it has lost its Christ-centeredness. A fundamental,

rightness concept on the opposite side is so acid, it becomes most difficult to identify it as Christian. These two extremes leave us with a serious spiritual vacuum. That the nominal church is in trouble in today's world, one need not be an expert to understand.

Equally so, one need not be an adept to understand that time is running out. Encroaching forces both without and within our country, are bent on sounding further religious death knells.

The course of self-denial is the way of proven progress. The history of the Christian church is abundant proof. Even though the immediate end be a cross, a resurrection will follow. The paradox of Christianity stands; in death there is life, in loss there is gain, in surrender there is liberty.

Undue introspectiveness can lead to discouragement and failure while spiritual pride adjudicates to one's self a false sense of accomplishment, and unwillingness to face existing facts. This is true whether applied to one's self or a group.

This is no plea for the individual or the church to abandon what is now being done. No apologies are expressed for advocating careful examination of purpose and program. Admittedly, the strength of self-denial in a group rests with each individual. And then, only Christ and the individual can know if a Christ enthroning self-denial is the day by day course of living.

J. N. H.

## EVANGELICAL VISITOR

Volume LXXVII

Number 5

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana, to whom subscriptions should be sent.

**Purpose:** To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

**Editor:** J. N. Hostetter, Box 8, Nappanee, Indiana, to whom all material for publication should be sent.

**Editorial Council:** J. N. Hostetter, Editor. C. B. Byers, C. W. Boyer, C. N. Hostetter, Jr., Walter Winger, Isaiah Harley.


**Page Contributors:** World Missions: Mary Kreider, Box 171, Elizabethtown, Pa.; Missions in America: Miss Mary A. Stoner, Grantham, Pa.; Preachers: E. J. Swalm, Dunroon, Ont.; Home: Eber Dourte, 845 West Arrow Highway, Upland, California; "Today's Yesterday": C. O. Wittlinger, Grantham, Pa.

**Brethren in Christ Publication Board, Inc.:** C. N. Hostetter Jr., Samuel F. Minter, J. Wilmer Heisey, Paul Hostetter, Joseph R. Aiken, H. G. Brubaker, Isaiah F. Harley, H. H. Brubaker.

**Subscriptions:** \$3.00 per year. New Subscriptions: \$2.50 per year; Gift Subscriptions: \$2.50 per year; Sample Copies free.

Mailing label indicates expiration date. Include both old and new address with requests for change of address.

Entered as second-class mail at Nappanee, Indiana.

MEMBER  EVANGELICAL PRESS ASSOCIATION



**NH A**

**96th**  
**ANNUAL CONVENTION**  
**APRIL 1 - 3, 1964**  
**HOTEL LEAMINGTON**  
**MINNEAPOLIS**

**"To Tell The World"**  
OUTSTANDING SPEAKERS AND SEMINARS

For further information write  
**National Holiness Association**  
1819 S. MAIN ST.  
ELKHART, INDIANA

"Lo, I see four men loose, walking in the midst of the fire, and they have no hurt" (Daniel 3:25).

WE PUT shatterproof windshields in our motor cars. That is good. Many a face has been saved from disfigurement by it, many a life spared. Yet more important than shatterproof windshields is a shatterproof faith in God.

We build fireproof structures. That, too, is good. Many a hotel guest owes his life to such a building. But more important than fireproof buildings is a fireproof faith by which the soul is held steadfast amid the wreck—or at least the threat of it—of all things earthly.

Precisely such desperate and heroic faith flashes out from the story of Shadrach, Meshach, and Abednego, better known as "the three Hebrew children." Actually, they were not children but young men whose ideals were not to be smudged and whose courage was never to flinch.

#### SEETHING FLAMES

The supreme test hit them one day, and hit them hard. Here they were, exiles in a foreign land, Hebrews in Babylon. Still, they had won favor from Nebuchadnezzar, the powerful Oriental despot who ruled the Babylonians. He used them in his service. On this day of testing a mass demonstration was being staged, at which everyone was commanded, on signal, to bow down before the great golden image that the king had caused to be erected. Whether it was a form of emperor worship or some other kind of idolatry is not known for certain. In any case, the young men, with no thought of giving worship to any other than the spiritual Creator of heaven and earth, refused to bow down.

For this they were bound and cast into an oven of seething flames. All the flames could do to them was to burn off their bonds. When the king, presumably from some vantage point of vision above the oven, looked into the fire, he declared that he saw not three figures but four. "And the form of the fourth," said he in amazement and consternation, "is like the Son of God."

Out from the supernaturally neutralized fire they were brought, unharmed and triumphant. Their faith had stood the final test. Before ever they had been flung into the inferno they had made their magnificent confession: "Our God whom we serve is able to deliver us from the burning fiery furnace," they calmly declared, looking the haughty tyrant full in the face. Then they added, still more magnificently, "But if not"—if no deliverance comes, if we have to

perish in the pitiless heat—"be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (vv. 17, 18).

Thomas Carlyle was never weary of insisting that the final question which every man of us is compelled to answer is: "Wilt thou be a hero or a coward?" These three Hebrew gallants for God met their ultimate question head on, and came out on the side of the heroes.

#### I.

Look now, more closely, at what I want to call the *dauntlessness* of their faith. Let me state, as simply and clearly as possible, what I mean by that. I mean that when the faith of God's man rises to its highest and best level, it



stakes its final confidence upon no visible circumstance, however favorable, upon no human force, however powerful, upon no earthly security, however strong, but upon the naked fact of God and His ability *in the end* to vindicate the trust we have put in Him. It was never more briefly or more beautifully declared than when Job cried, amid a whelming flood of troubles, "Though he slay me, yet will I trust him" (Job 13:15).

#### THE CHARRED REMAINS

The late M. S. Rice said that he came home one night from an exceptionally happy, beautiful, impressive wedding at which he had officiated. It was all so lovely that his own spirit, as he entered the parsonage was glad and gay. Scarcely had he removed his coat and hat, however, when the telephone summoned him out into the night on an errand of a tragically different sort. The news he had received over the wire seemed to make the night blacker than usual; and the chill in the air, which ordinarily would not have fazed him, sent shivers through his body.

In the home to which he came sat a bewildered, broken man. His arm had been placed around his fine young son

who, sobbing pitifully, had laid his head against his father's breast. The reason? One of those weird accidents had occurred in which the mother's dress had caught fire. No help had reached her, and here before their eyes lay the charred remains of that once lovely form. Out of it all, said Dr. Rice, came the aching question "Why?" It was the hour of faith's most crucial testing.

Next day Rice was called to another home. The mother came into the living room carrying her little infant. The child had been the victim of a frightful disease which, although its worst onslaughts were over, had left the little boy deformed and all but useless for life. "I tell you, sir," said the mother, with tears blinding her vision, "I tell you, sir,

## Is Your Faith Fireproof?

Paul S. Rees

sometimes I wonder seriously over faith as I have to stand in this." And then, said the preacher, she seemed to catch herself. Steadiness came into her voice as she added, "But I had a letter from my father only today, and as he closed his kind words he said, 'Don't forget to trust God *to the end!*'"

#### CLING TO GOD

That father knew, you see, that there are times when faith must cling to God without having any evidences of God strewn around. God must be trusted just because He is God. He must be trusted with a healthy faith which knows that if its confidence is not proven to be well placed in time, it will be certainly proven in eternity. It is of this kind of faith that Isaiah speaks with bold comfort to all tested souls: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God" (Isa. 50:10).

The *dauntlessness* of faith! How great and gallant a thing it is! Unforgettably portrayed in the young Hebrew exiles who submitted to the fiery furnace rather than break confidence with God and their God-implanted convictions! What-



ever else their example tells us, surely we cannot miss this: that loyalty is always more important than safety! "Our God is able to deliver us . . . But if not . . . we will not worship the golden image!" Dauntless! No other word will do when you attempt to describe such faith as that.

## II.

Let me remind you now that the dauntlessness of faith would mean nothing if it were not for the *difficulties* which faith must face. Were it not for trials of one sort or another, no daring and desperate trust in God would be called out from our innermost soul.

### FACED WITH LIABILITY

Picture the situation of Shadrach, Meshach, and Abednego. The choice was clear and final: bow to the image of gold or be tossed into the fiery furnace. Give in weakly or burn for your refusal! So they found themselves hard against the truth that "All strong positions in life are faced with liability." Faith is forever being called upon to take risks. Faith is forever being threatened. Faith is forever confronted with a choice: worship the king's image, or be seared in the king's inferno.

Take *custom*, for example. Again and again it sets up its image of gold. Again and again it says, "Bow down and worship me, or I'll feed you to the flames, and who is the god that shall deliver you out of my hands?" Here, we might as well admit, the faith of God's children meets one of its serious and often subtle difficulties.

Young people in particular need to take a good, long look at these young men who had fiber enough in their faith and iron enough in their courage to defy heathen custom in loyalty to the living God. It's not being grumpy and unkind toward today's young folks to say that they present a curious contradiction. They take pride in being free, independent, and unconventional. But actually they obey custom and conform to styles as if they were slaves.

### RUNNING WITH THE PACK

See how they *dress* alike. If the current vogue for girls is blue jeans rolled halfway to the knee, the manufacturers have to step up their production and the local merchants can hardly keep up with the demand as ten million girls, from Hollywood to Hoboken, go gadding in blue jeans worn at half-mast.

See how they *sing* alike. The "Hit Parade" helps to keep things uniform. One time it's "Pistol-packing Mama." Another time it's "The Hut Sut Song."

Another time it's "Old Buttermilk Sky." Later it was a goofy specimen called "Abba Dabba Honeymoon." It's a way young people have of running with the pack, following the crowd.

Or see how they *talk* alike. There are styles and fads in slang and wisecracks, just as there are in clothes. All you have to do is eavesdrop on the kids and, whether you are in Duluth or Dallas, Tacoma or Tallahassee, you get an earful of the same Hollywood-polished wisecracks, the same stereotyped slang phrases.

All of this, if it stopped here, would not be so serious. But it doesn't stop with trivialities. The golden image of popular custom asks more from her worshippers than conformity in clothing styles, or song hits, or slang words.

I am thinking of drinking, and the problem it constitutes for an ever-increasing number of American young people. For the practice of drinking alcohol no one has ever been able to make out a logical defense that would stand up before the brains of a moron. Any nitwit can see that drinking has no rational case. But the deadly cunning of the traffickers in alcoholic beverages has done a tremendous job of making drinking the socially-acceptable thing. If the "boss" gives a party, Christmas or otherwise, drinks must be passed around, and it's a rare bird that declines a cocktail or highball. If it's a home where a young couple is trying to climb a bit in the society of the neighborhood or the community, they may say they don't want to serve liquor in their house, but they feel they have to because the friends who drop in expect it, and, if it isn't served, the friends may not call again.

### OILED WITH ALCOHOL

Meanwhile, the radio, the television, and the billboards are glamorously persuading everybody within sight or sound that the door to "gracious living" swings on hinges that are well-oiled with alcohol.

Now Christian people, young and adult, have to face this situation, and make decisions. Are they going to worship at the shrine of King Alcohol, or are they willing, for conscience' sake, to burn in the fiery furnace of ridicule, or ostracism, or scorn?

I don't hesitate to say that our toadying to popular custom with regard to social drinking is unChristlike. More than that, it's just plain silly. If coffee happens to keep you awake at night, you don't mind saying to your hostess, "No, thank you," when the coffee is passed.

Why then should anyone be made to feel that it isn't being polite or gracious to refuse a cocktail? If it is, then Christian people will just have to plead to bad manners. They are not going to worship this golden image of alcoholic indulgence. The fires of violated custom may burn against them, but their faith can take the heat.

Or take *political authority*. It was government, mind you, that frowned at these upstanding Hebrews and said, "Worship the image, or I'll give you to the flames," and "Who is that God that shall deliver you out of my hands?" Political tyrannies usually are satisfied if they can exercise some final authority in the realm of one's spiritual allegiance. Nebuchadnezzar, let it be noted, did not require these young men to renounce their Hebrew faith. He simply demanded that this one time at least they worship the idol that he had set up.

### A HYMN TO CHRIST

So it was with Rome's persecution of the early Christians. Caesar did not insist that they entirely abandon the worship of Jesus Christ. He simply asked that they give worship to Caesar also. This they could not and, in the overwhelming majority of cases, would not do. In a letter to Emperor Trajan, which many authorities regard as authentic, the Roman jurist Pliny, about 100 A.D., described the difficulty he was having with the Christians who were on trial before him.

Said he: "*Many of all ages and of every rank, of both sexes, are accused. They refused to worship the image of the emperor. They affirmed that the whole of their fault or error lay in this, that they were wont to meet together on a stated day, before it was light, and sing among themselves a hymn to Christ as God, to bind themselves by sacramentation, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them.*"

Those were the people that Rome took and put to death on crosses like their Lord. Those were the people who were sewed up in skins to resemble wild animals, and then torn to pieces by hunting dogs that were set upon them. Those were the people who were thrust into the arena at the famous Coliseum and fed to lions; who were covered with tow, smeared with pitch, chained to posts, and then set on fire to illuminate Nero's gardens.

(Continued on page thirteen)



# Despite Leukemia, Little Girl Awaits Christmas

Charles Foster

"Leukemia" was only a dreaded word until it struck little Lynn Hawes of our congregation. Then it threatened to rob the home and church of a beloved child.

I felt from the beginning the Lord had some definite purpose in allowing this; I did not know then, nor do I now fully know the reason. I do know our faith has been challenged and strengthened by the remarkable recovery. We make no rash claims but do say God's power has been manifested in that we see today what looked impossible a year ago. Lynn is well and healthy and attends our services regularly with her parents and little brother.

Her parents wish me to thank the countless friends who have prayed so faithfully for Lynn's recovery. They realize that regardless of what happens in the future, they have with them today a living miracle, for which they thank God.

—Ross Nigh, pastor, Falls View Church, Niagara Falls, Ontario, Canada

THIS IS A STORY of Christmas. Of a Christmas past, of the Christmas present, and perhaps — a Christmas future.

It is a story of faith and understanding. It is, like the first Christmas story, a story of a little child.

It all began in December, 1962, as Mr. and Mrs. Robert Hawes together with their two children, Lynn, then three and a half, and Wayne, then two, started making preparations for what they could only foresee as a very happy Christmas.

What they could not foresee was the dread news they were to receive on December 2, after little Lynn was urgently admitted to the hospital.

"Lynn has leukemia," said the doctors at the Greater Niagara General Hospital. "It has reached a serious stage and we cannot hope for her to live more than a few months."

The shocked Hawes family slowly began to pick up the pieces of their shattered life, as doctors at the hospital worked night and day to arrest the terrible disease that was attacking Lynn's white blood cells.

## BLOOD CHANGES

In one week Lynn had four blood transfusions in an attempt to erase the killing germs, but in their hearts the family and doctors knew that there was no known case of a recovery.

Just before Christmas, 1962, Lynn was allowed to go home from the hospital. Doctors felt there was nothing more that could be done for her there, and the drugs that she was to receive constantly could be administered much more effectively with the loving care of her mother, a registered nurse.



The Hawes had long been members of the Brethren in Christ Church on Drummond Road, and in their time of need they turned to the church and its pastor, Rev. Ross Nigh.

Mr. Nigh spent hours with the family at their home, 3110 Ridgmount Crescent, praying for a miracle, the congregation joined in united prayer at the church and at their homes. Roman Catholics offered special masses for Lynn and other friends of all religious faiths joined in the call to God to spare this young child.

"It was hard for us to accept," said Mrs. Hawes. "Lynn looked so well that it didn't seem possible that she would not be with us in just a few short months." Mrs. Hawes' father is Bishop E. J. Swalm of the Brethren in Christ Church, and from his home in Collingwood, Ontario, the word spread to churches of all faiths in North America of Lynn's plight and the burden of terror that settled on the family.

## LETTERS ARRIVED

"As a result, letters came in from all over Canada and the United States," said Mrs. Hawes. "People we had never heard of wrote to say they and their friends were praying for Lynn."

But as the end of the short month came, and the Hawes waited for signs that indicated the end was near, nothing seemed powerful enough to remove the depression that settled on the house.

But day by day went slowly past and Lynn instead of getting worse, showed if anything, more interest in life and didn't seem quite as pale as she had been.

"At first we were afraid to hope too much," said Mrs. Hawes. "The doctor

who has treated her right from the start and who had been at her side night and day way beyond the call of duty, continued the drug treatment, but wouldn't give any hope at that time that there was any change in the situation." Two, three, four, five, then six, seven and eight more months went by, as the patient Hawes family waited for the day they knew one day must come.

One day the doctor called them to her office to give them some astounding news. "The latest check of Lynn's blood shows it to be normal," she said. "This could be a temporary phase but at the moment she seems to be much better than a year ago."

A miracle? "Perhaps not," said Mrs. Hawes. "Perhaps this is something that will go back as it was. We must face it. The doctor has said a relapse is quite possible. But we cannot help thinking that the thousands and thousands of prayers that have been said for Lynn must have in some way contributed to the making of this wonderful year for us."

## HOPE OF RECOVERY

The Hawes are clinging desperately to the hope that there will be a complete recovery, but they accept the fact that it may not be so. "God has given her a good year and for us He has made the situation more bearable," she said. "We have had time to think and to share our lives with her. This has made things more understandable to us. Whatever the outcome now we are grateful to those who have helped medically and those who have helped spiritually."

Mr. Hawes, a city mailman, is out every day delivering Christmas cheer to hundreds of city homes and each night returns to the home he visualized several months ago, would be a cheerless one but instead is brightly decorated with a Christmas tree under which are presents for Wayne, now three and Lynn, now four and a half.

In September, 1964, Lynn will be starting to school. Mr. and Mrs. Hawes are already looking ahead to the day.

Lynn, a pretty blond, isn't too sure. "I don't think I'm going to like school," she said. She brightened visibly and added, "But I'd like a piece of Christmas cake, Mommy."

Mommy obliged. She hopes to be obliging for many more Christmases to come. Everyone who knows the family hopes so too. It is certain that everyone who reads this story will add their prayers too, for this little child who, like a child many many Christmases ago, brought a new faith and hope to mankind.

— Niagara Falls Evening Review



# MISSIONS

BRETHREN IN CHRIST GENERAL CONFERENCE CONVENES IN AFRICA

## The Unfinished Task

Message by the Rev. Sampson Mudenda

IT IS SAID that when the Duke of Wellington was asked if it was worthwhile sending missionaries to a certain people, he said, "What are your standing orders?" Well, here they are:

(1) *Go into the world* (Mark 16:15). The great Redeemer had His eye and heart on every part of the field when He gave His life a ransom for all.

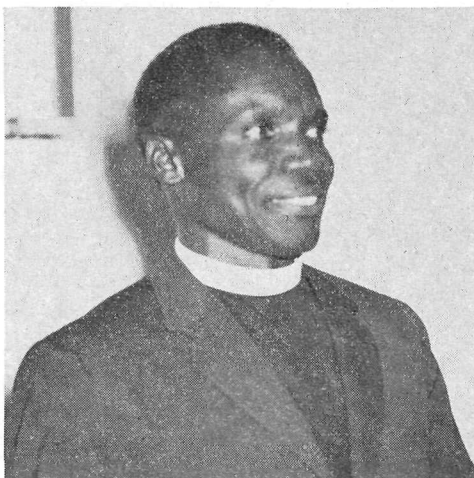
(2) *Teach all nations* (Matt. 28:19). Only Christ is sufficient for their needs.

(3) *Be witnesses unto me*. This implies more than mere verbal testimony. We cannot be true witnesses of Christ's cleansing and keeping power unless we have been renewed in heart, possessed and transformed.

The District Inspector of Matabeleland of some years ago, James Stewart, said to a class of finishing students: "Boys and girls, you will not accomplish anything great unless you have a missionary spirit." We are debtors to all classes. We owe the unsaved the Gospel. Lord, give us the grace to pay our debt!

The Gospel has entered almost — if not all—the countries which we usually think of as nations in Acts 1:8. Besides nations, Jesus' revelation to John specifies three other divisions: tribes, languages and people. World evangelization means winning some to Christ out of every tribe and language and people and nation.

The agency for this unfinished task? In his letter to the Corinthians, Paul makes it clear that the church is God's agency for reconciling men to Himself, and this agrees also with Jesus' words in Acts 1:8. Jesus has given the Church, through the Holy Spirit, authority and power to conquer the forces of darkness and penetrate even to the very last place on earth: and "the gates of Hades



Sampson Mudenda.

shall not prevail against it" (Matt. 16:18).

We have an obligation to the unfinished task for Jesus bought us and we are His. We have no more rights. Brethren and sisters, the task of making the Gospel effectively heard by all our church members calls for the greatest possible degree of consecration, sacrifice, self-denial, humiliation, love, obedience, and all other spiritual virtues which are the fruit of the Spirit. The task will never be accomplished if we wait until it is convenient. It must be done in spite of inconvenience. It is time for us to make this objective an all-dominating interest. We should "lay aside every weight" in the race to reach the remaining tribes—to eliminate everything that does not contribute to winning the race.

### THE UNFINISHED TASK IN MEDICAL WORK

An example: Mark is a boy of eleven from Malimba Village. When he was a small child of about two, his mother took him to her sister in Bulawayo so that he could be treated at the Clinic there. He does not remember being treated there or coming back from Bulawayo a few years ago. For a period of time he came to Macha Hospital for treatment as an outpatient. Taken to Choma for X-rays, these showed that he had TB. After a two-month stay in Choma, he was returned to Macha where he has been since.

He and three other young boys who

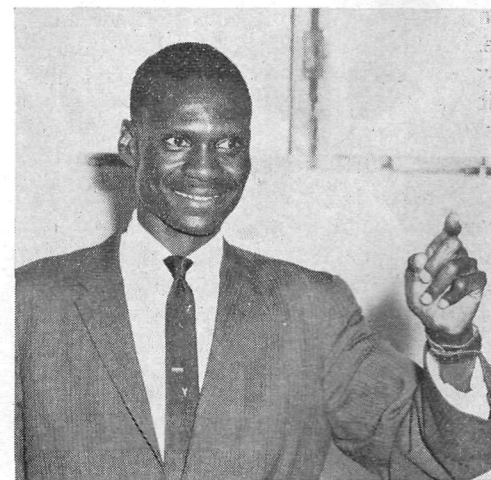
had TB ran away from the hospital. Later they returned. In February Sister Heisey came to Macha. Partly with the idea of giving him something to do so that he would not run away again, but also with the conviction that he should be learning, she tried to interest a nurse or dresser to teach him to read. This never materialized; and so, early in May, on a sudden impulse she got a blackboard and wrote the first lesson: "ba bama ma." From that day there were daily lessons. She obtained a Sub A scheme book and there were lessons in arithmetic, reading, writing, English, and Bible. Mrs. Jonathan Muleya shared in teaching Mark while a patient at the hospital.

After ten weeks, with the consent of the doctor, his father decided at Miss Lehman's suggestion to send Mark to Lupata school where he was put in Sub B (2nd grade). He has been a very responsive child. He especially enjoyed the flannelgraph lessons on the Life of Christ while he had "school" at the hospital. He enjoyed telling his friends about the Bible lessons. It was encouraging to see him bow his head to give thanks before he ate his food.

Some Christians have been asked to pray for Mark and we trust that he will let the Lord become King in his life and that God will use him greatly in helping to complete the unfinished task before us.

### THE UNFINISHED TASK IN CHILD EVANGELISM

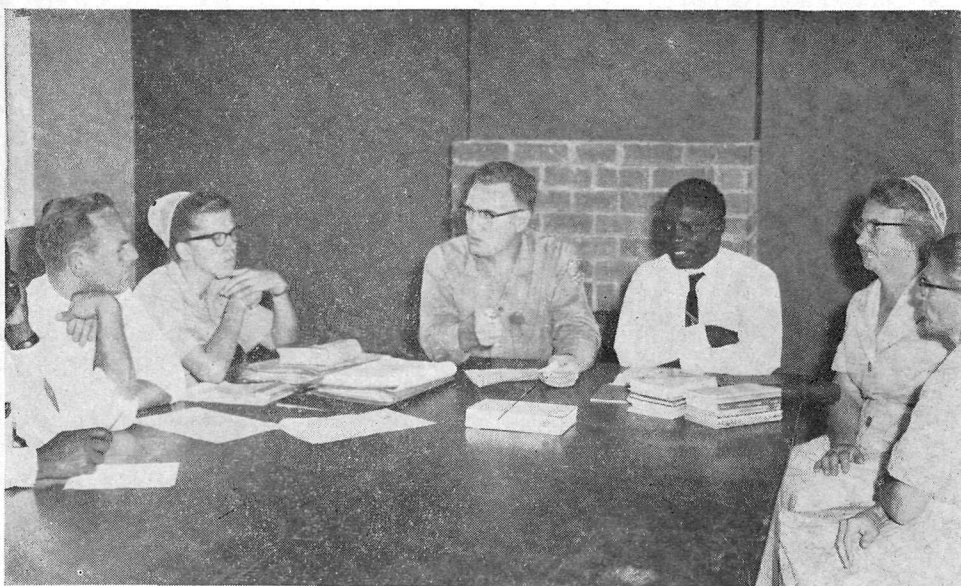
At Macha on a Sunday morning during school term, you see small children — pre-school to Standard — streaming in from every direction. When the bell rings at 8:15 the boys form a long line single file and the girls do likewise. After receiving a ticket for being on time, they proceed to their classes. When



Rev. Nasoni Moyo, Mtshabezi District Superintendent speaking on "An Enlarged Vision."

Cover page: Campus of the Choma Secondary School, a joint program with the Pilgrim Holiness Church. The circle on the left is the entrance sign as shown on the bottom of the page. General Conference convened here; sessions in the Administration Building (foreground) with committee meetings in classrooms.





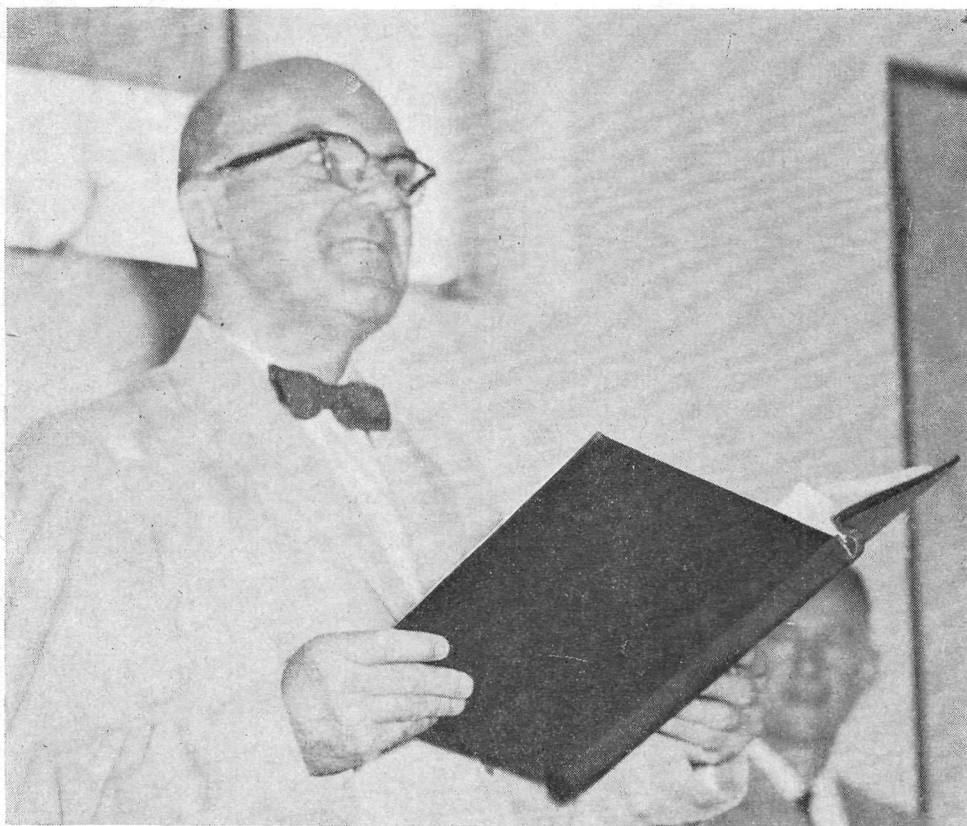
The Language Committee at work: Iddo Kumalo, Jacob Shenk, Grace Holland, Bishop Climenhaga, Sampson Mudenda, Edna Lehman, and Mary Heisey.

Junior Sunday School begins at 8:30, 75 to 90% of the 300 to 350 who will attend the service are already present.

After Sunday School they have their own worship service. This they enjoy, as evidenced by those who go home and beg their parents to come and visit their church. At the end of the service they are often told that those who wish to pray should remain seated while the others march out. The invitation is sel-

dom emphasized more than that and yet 109 have responded this year.

Children's hearts are tender and the response ready. As church leaders we need to take a new look at these little ones who will be the next generation. Are we doing all we can to help them into the kingdom of God, thus saving not only a soul but also a life? We need to teach, guide, and encourage these little ones simply but wisely. We



Guest speaker Norman Wingert, at present with MCC in Usumbura, Burundi, had morning devotional meditations.

need to help Christian parents to realize their responsibilities for encouraging Christian growth in their children.

#### THE UNFINISHED TASK IN EDUCATION

The Apostle Paul's method was to go to the regions beyond. At a farewell meeting in December, 1945, the late Rev. Elmer Eyer told us to remember the people of the Muchila area. He greatly loved those people and he was one of the first missionaries to inspire Muchila people to send their children to school. Today we have a goodly number of Ila students receiving education; several are in Secondary School.

#### THE UNFINISHED TASK IN RACE RELATIONS

In 1957, Doctor Thuma, Rev. G. Brubaker, Sister Longenecker, and I were returning from Lusaka where we had attended the Christian Council of Northern Rhodesia. At Mazabuka we wished to get something to drink. Dr. Thuma went to the tea room to find out if tea was available for the four of us. The lady in charge replied: "There are two doors—one for Europeans and one for Africans." She was surprised when all went to the African door and stood there together. She realized that we were Christians. Standing together, especially during these days of many confusions, is very important.

#### THE MAGNITUDE OF THE UNFINISHED TASK

Dr. Clyde Taylor says in one of his books that there are one hundred and fifty unreached tribes in Brazil alone, one thousand in New Guinea — two thousand in the whole world. With great masses of the world's population still not reached, we should stir ourselves to greater effort.

#### A SOLUTION FOR THE UNFINISHED TASK

The indigenous church is a solution for the unfinished task. Dr. T. S. Saltau asks whether the task will ever be finished and he answers by saying, "Yes, because the Word of God assures us that the Lord is working a mighty miracle through His church which will result in carrying to the uttermost parts of the earth the glorious news of Salvation."

*"So much to do; so little done."*

*"Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."*

—Macha District Superintendent, Northern Rhodesia, Africa.

(More pictures on page nine)



# Crusaders

## Enemy at the Gates

*J. Edgar Hoover, Director Federal Bureau of Investigation, recently addressed young people on the imminent threat of communism and on their strategic role in America's history. Excerpts of his address follow:*

**T**ODAY OUR NATION is faced with an enemy as deadly, as dangerous, as ruthless as any enemy who pounded at the gates of the Roman empire. This enemy is international communism. At this moment the communists, spearheaded by Moscow, are attempting to destroy America and make us a province of a vast communist empire. No barbarian tribe of old was as fiendishly led, as cruelly motivated, as cynically inclined as these barbarians of the twentieth century.

Today a vast ideological battle is under way for the minds of men, women, and young people. Nothing less is at stake than the very existence of our Judaic-Christian civilization—the values which have given meaning to our Democratic way of life over the years . . .

The outcome will depend, in large measure, upon you—the citizen. Today the communists are directing tremendous pressure to influence your thinking. The Communist Party of the United States is an integral arm of the international communist movement. It is not a legitimate political Party, but a conspiracy completely loyal to a foreign power, Russia . . .

Why are the communists today appealing so strongly to young people? Why are they encouraging high-level Party officials to speak to student groups? Why are they organizing communist youth organizations? Why do they publish periodicals designed for youth?

The communists realize that the young people will be the leaders of tomorrow. They want to influence their thinking now, to convince them that communism is superior to free government. Many of the top officials of the Communist Party of the United States became Party members in their teens or their early twenties. Gus Hall, General Secretary of the Communist Party of the United States, was only 16 years of age when he became a Party member. He is now the most powerful communist in the United States.

When a young person is a teen-ager is the time he is forming his basic convictions in life — and the communists know this. For that reason they want to touch his thinking, to expose him to the deceitful double talk of their program. The communists talk glibly of “peace,” “justice,” and “brotherhood.” They claim that their system will bring Utopia where struggle, pain and unhappiness will be abolished. These glittering promises are disproved by the harsh facts of reality. No nation has ever freely elected a communist government. Millions of men, women, and children have fled the Iron Curtain—risking their lives that they might reach freedom. The communist world is a world of walls, searchlights, and guards—a prison for the heart, mind, and soul. Communist theory and practice have been exposed as fraudulent.

The very intensity of this communist effort to reach young people, however, shows how the enemy can be defeated.

One of the best defenses against communism is the strong moral character of our young people. They are the young men and women who know the real meaning of our American heritage. They know the trials of our forefathers in bringing forth a nation conceived in liberty. They know that freedom is a precious commodity which must be won every day. They stand willing to do their share.

In this fight against communism, what are some of the qualities America expects from its young people? Let me mention a few:

1. *High ideals*—America was founded by men and women with high ideals, men and women whose daily lives were imbued with the vision of a great nation yet to come. Young people should have lofty ideals. They are the guideposts to the future.

2. *Courage*—This is the courage to get a job done, to persevere despite adversity. Too often there is the temptation to do a job halfway, to give up, to let others carry on. Such an attitude is wrong. We need young people who say, “Count on me all the way. I will do my job for America.”

3. *Self-discipline*—Young people must learn to discipline themselves, to make themselves useful to society. A mark of maturity is teaching ourselves the disciplines of hard work, loyalty, and dedication. Self-discipline is not an easy task. There are many storms and stresses along life's way. Self-discipline requires personal sacrifice and determination. But it is most essential.

4. *Enthusiasm* — Nothing injures a great cause more quickly than a “wet

blanket.” Be willing to volunteer to do a job, and do it enthusiastically. Enthusiasm is highly infectious. If you are enthusiastic for America, others will be also.

5. *Integrity*—To my mind, integrity is one of the most important words in our language. It sums up the quality of a man's character. Be honest in all of your dealings; be fair; be uncompromising in the pursuit of what is right. Stay loyal to your high ideals. Never sully them by dishonor, compromise or expediency.

In the ideological struggle . . . nothing will take the place of responsible knowledge—a knowledge anchored in faith in God. We can defeat communism because we have the superior values, the superior way of life. The task will not be easy. But we can win if each of us is willing to do his share. . . .

## C. C. Quiz Teams at Work

**A**CCORDING TO WORD from the director of the Christ's Crusaders Bible Quiz, Nelson L. Wingert, the 1964 Bible Quiz season is under way with teams of young people giving themselves to intensive studying in preparation for the June finals.

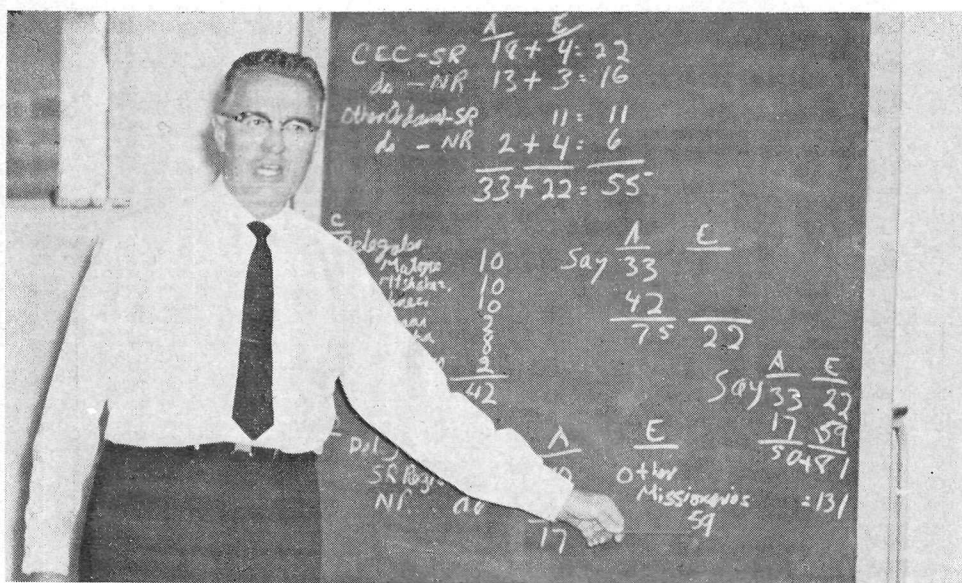
Area directors have been appointed in most of the Regional Conferences. These men will supply information regarding procedures for anyone not yet in the program. They are as follows: Atlantic—Henry Hess, Quarryville, Pa.; Allegheny—John Byers, Grantham, Pa.; Central—Joe Haines, West Milton, Ohio; Midwest—Dan Jeran, Colorado Springs, Colorado (Youth Commission member); Pacific—Jake Stern, Upland, Cal.; and Canada—Paul Hostetler, Toronto, Ontario (Youth Commission member).

The Bible passages for this year combine doctrinal and historical study. They are taken from the Old Testament (Genesis 1-4, 6-9) and the New Testament (I Corinthians). This combination should provide variety and unusual scope to challenge the best of our C. C. quizzers.

Mr. Wingert also reports some changes in the rules which will be in effect this year. They will be more nearly like the rules used by Youth for Christ. Your regional director will have detailed information on these changes.

The Commission on Youth and the Bible Quiz Director urge all Crusaders to plan now, organize now, study now—for the best Bible Quiz yet! There are great things in store for '64 in the Bible Quiz program.





Bishop Climenhaga discussing manual of doctrine and government, question of delegate representation to General Conference. Hereafter the working body of General Conference will be composed only of ordained officials, committee members, and elected delegates.

## African News Items

OFFICES FOR THE OVERSEERS are to be built at Macha and Sikalongo Missions.

THE REVISED CONSTITUTION for the Brethren in Christ Church in Africa stipulates that one of the bishops shall be chairman of the General Conference and the other vice-Chairman.

SAMPSON MUCIMBA and ISAIAH MUNSANJE, who did not come into active service after completing their course at WBI, are now interested in going out to preach the Gospel, serving the Lord as evangelists. This word was received with thanksgiving to God. Evangelists' wages have since been reviewed and revised upward.

MACHA CHURCH EXTENSION: Because many people do not have room during the services, a wing is to be extended to the east—opposite the girls' wing.

APPOINTMENT OF PASTORS: The Committee expressed their deep concern for full-time pastors in needy areas.

A. *Livingstone*—The members pointed out that they were indeed sorry for the trouble which came to Rev. Jonathan Muleya's family (death of Mrs. Muleya). It was agreed that at the arrival of Rev. and Mrs. Lamar Fretz, they should be requested to take charge of Livingstone Church, as an African pastor is not available at present.



Guest speaker Daniel Ray Bursch, Field Superintendent, Pilgrim Holiness Church (Northern Rhodesia), on "The Word then."



Guest speaker L. Norman Everswick, Field Chairman of TEAM (Southern Rhodesia), on "Vital Questions to the Lord's Servants" — Studies in II Corinthians: *Are We to be Commended? Are We Experienced? Are We Faithful?*

B. *Choma*—As Choma lies between Macha and Sikalongo, we should have a place of worship there—to help members working or in transit there. It was decided that Rev. Frank H. Kipe approach the Methodist authorities concerning use of their church and that if suitable arrangements can be made, Emerson Munsaka and Isaiah Muleya be requested to share the services, Mr. Munsaka to preach in Choma Township and Mr. Muleya to preach at Nahumba Day School.

BAPTISMS in N. Rhodesia in 1963 totaled 285.

—Church Executive Minutes, N. Rhodesia, 1963

## Modern Church Discipline that Makes One Think!

*Letters of Apology.* While sometimes people send letters of apology and requests for forgiveness, and never appear in person because they live far away from their homes, such practices still gave grave doubt about a person's sincerity.

Therefore decision was made that confession to the Church must still be made in person.

*Conduct at Weddings.* It has been realized that the conduct at some weddings and wedding feasts has been deteriorating, and as many people are arranging more and more lavish weddings, these things cause spiritual leanness.

It was therefore decided to have the regulations surrounding marriage gone into thoroughly. The matter was given to a committee consisting of the Bishop, the Overseers, and the remaining ordained members of the Church Executive Committee to study the former regulations, to make any necessary revision, and to report back to Church Executive Committee.

—Minutes of Church Executive Committee—S. Rhodesia, December 9, 1963.

## A Word About Mail

A considerable percentage of the mail during the past several months arrived opened and some did not reach its destination at all. Important letters and parcels should be registered and acknowledgements not received within a reasonable length of time should be investigated.

*The Pyes, India*



# Home Missions and Extension

## THE RUPERT TURMANS

Brother Turman comes from the hills of Virginia. He found early employment in his father's rural general store. He is a graduate of Messiah College where, because of his gentle and paternal manner, he was affectionately called "Daddy." His wife, Arlene Hess from Lancaster County, Pa., is a graduate of Eastern Mennonite College.

After six years of mission work in his home state, Rupert was assigned to the Silverdale, Pa., congregation. In September of 1963 he took over the work of the Baltimore, Md., church. He is particularly fitted for this location, inasmuch as he carries a burden for his "native people," and many in this congregation come from the Southland.

The Baltimore work from its inception has had an excellent growth. The Sunday school enrollment is 200, 30 having been added in October. There have been 18 seekers since September 1, with 6 baptisms and 6 accessions to the church. New people are in the services almost every week.

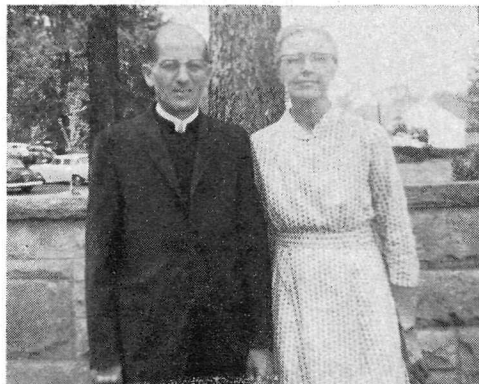
Remember the Turmans. May they continue to be channels of blessing.



The Turman family. Children: Delbert Lynn, Sandra Kay, left; and Cynthia Sue.

## THE WILLIAM ENGLES

For many years Brother Engle has been a faithful worker and minister of the gospel. Both he and his wife, Evelyn Brumbaugh, are natives of southern Ohio, the Dayton area. Their early ministry was in Michigan, and now they are in charge of the mission in Cincinnati,



Rev. and Mrs. Wm. Engle.

Ohio, where the work is showing commendable growth. From a Sunday school attendance of about 42 in 1962, the year 1963 rose to 56.

The little mission is crowded; they must "push out" the walls. Of course, doing so isn't as simple as saying it; there must be money. This little group of believers raised five hundred dollars to the end of 1963, and Brother Engle is earnestly encouraging local giving with regular special offerings for the building fund. You can see, can you not? that here is a place to help.

The Engles have four children, three of whom, like their mother, are teachers. The fourth is in college.

## Navajo Mission

### STATEMENT OF INCOME Fourth Quarter — 1963

INCOME — General	
Medical—In Patient	\$ 2,090.82
Medical—Out Patient	1,665.42
Medical—Special Services	3,386.32
Contributions	5,312.25
Donated Services	1,132.25
Donated Supplies & Equipment	2,939.71
State Grants— Gov't.	
Food Comm.	462.60
Tuition—School	310.20
Interest—Savings	4.01
Board Allow. (Staff)	1,299.99
Board Allow. (Vehicles)	375.00
Gas Sales	64.46
Clothing Sales	62.62
Total	\$19,105.65
Notes Payable	\$ 1,000.00
Total Receipts	\$20,105.65

## GENERAL ADMINISTRATIVE EXPENSES

Staff Allow.	\$ 1,336.51
Medical Supplies—	
Drugs, etc.	1,919.27
Food Supplies	3,592.23
Housekeeping	
Supplies	720.27
Institutional Help	142.68
Telephone	234.82
School Supplies	253.56
Heat & Light	551.18
Building Maintenance	1,677.83
Transportation	929.49
Insurance	114.31
Dues & Subscriptions	52.00
Office (inc.	
Nav. News)	520.81
Taxes & Licenses	73.35
Interest	13.22
Christmas Expense	75.74
Honorariums	16.00
Farm Expense	180.10
Evangelism	12.00
Total	\$12,415.37
Transfer to Special Funds	\$ 4.01
Buildings & Equipment	
Capitalized	6,360.48
Payments on Loan	1,000.00
Total Expense	\$19,779.86
NET INCOME	\$ 325.79

## Board for Home Missions and Extension

### Financial Report for October, November and December, 1963

Balance October 1st \$ 160.76

#### RECEIPTS

BUDGET:	
Churches	\$14,610.39
Individuals	3,034.01
Specials	118.98
Debt Retirement	2,220.72
	\$19,984.10

NON-BUDGET:	
Loans Paid	\$ 496.00
Interest Paid	250.00
Specials	5,020.00
	\$ 5,766.00

Total Receipts plus Balance \$25,910.86

#### EXPENDITURES

ADMINISTRATION:	
Executive Secretary	\$ 580.50
Travel	551.83
Office, Bd Members	489.35
Annuity Interest	198.75
Promotion	283.12
	\$ 2,103.55

FIELD:	
Subsidies	\$15,283.49
Special Subsidies	155.06
Travel & Moving	
Workers	526.95
Debt Retirement	2,220.72
Specials	178.98
	\$18,365.20

NON-BUDGET:	
Specials	\$ 5,020.00
Interest Paid	175.00
	\$ 5,195.00

Total Expenditures \$25,663.75  
Balance December 31, 1963 \$ 247.11

Andrew H. Slagenweit, Treasurer

Evangelical Visitor



## The Making of a Christian Will

Alvin C. Burkholder

*The following article appeared several years ago. Its message and concerns bear reemphasis on this page. One of the greatest tests of holiness of life is the test of dedicated stewardship. Every concerned Christian must ask several stewardship questions. How much of an estate is a Christian justified in accumulating in light of the great needs around us now? What disposition should be made of that estate which has been accumulated? — Page Ed.*

INEVITABLY the time comes when others receive our wealth. Then comes the greatest test of our stewardship. Did we plan prayerfully and thoughtfully recognizing our responsibility to our heavenly Father as well as our families? Did we, in the final analysis, leave a will that will meet God's approval and also one that will function in accordance with our wishes?

As Christians we agree that our first obligation is to God and then to our families. Whether we own large estates or have meager possessions, we are commanded to be good stewards of that which God has blessed us with by way of earthly possessions.

Much teaching has been given regarding Christian stewardship and honoring the Lord with our tithes and offerings. In this article we wish to discuss stewardship of our accumulated estates and of Christian disposition of them.

In these changing times when tax laws are being revised, and our courts are rendering new and unforeseen decisions, it becomes our responsibility to prepare a sound will that is not only desirable, but also legally correct. Therefore, we definitely urge all who have not done so, to secure a competent lawyer and prepare a will that will be a clean-cut, properly drawn instrument, which clearly expresses your intentions and kept up to date. There is nothing difficult, expensive, or painful about having such a will prepared.

What is a will? It is a document that tells the court how to dispose of your property, settle your estate and carry out your wishes. A will has no legal effect while you live, and so long as you are of sound mind, you may make or change it at any time. In fact it should be changed when new circumstances arise to suggest alteration.

For the writing of a will it is always best to secure a lawyer. Home-made

wills are those that are wholly written, dated and signed in the handwriting of the maker. Since each state has its own laws governing wills, we stress the need of securing legal counsel. Of vital importance is the proper naming of the institutions and church agencies receiving bequests. Be clear in designating whether the church agency is a general church agency or regional conference agency. The address of the named agency or institution should be given.

What happens if there is no will? In such instances in settling the estate the law steps into the breach, and allowing no interference designates the persons to receive the property, determines what share goes to each survivor and appoints the administrator of the estate. By not having a will the decedent may have someone administering his estate of whom he would not approve, and the administrator would need to be bonded.

As Christians we should be good stewards of our possessions. There is a vast difference between a pagan will and a Christian will. Should not the world when they hear or read our will recognize that we are Christians by the consideration given to our heavenly Father's interests? Since we believe our income should be tithed, then the least we could do would be to tithe our estate in like manner.

Dr. Louis Evans gives the following personal experience when called upon to visit the bedside of a Christian woman. She stated that she desired to talk about a will. Dr. Evans asked whom she wished to leave her estate. The lady replied that she wished to leave it to her family. Dr. Evans then asked which family she had in mind. She replied that she had a niece and a nephew.

Dr. Evans then asked, "Haven't you forgotten something? You have accept-

ed the Lord Jesus Christ as your Saviour; God became your heavenly Father and Jesus Christ became your elder brother. You do not want to make a pagan will and not even mention the family with whom you have enjoyed spiritual fellowship in this life and in whose presence you will be throughout eternity."

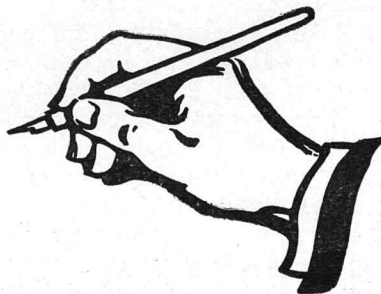
What type of will have we made or plan to make—pagan or Christian? Too often we have witnessed godly individuals who were blessed by the Lord with earthly possessions leaving their whole estate to heirs who may be non-Christian and who may use their inheritance in worldly and non-church channels. Our families should be taken care of and have a rightful place in our wills, but is it not our Christian obligation to honor God by remembering our Father's work, the Church and her various agencies in our bequests?

One of our larger denominations made a survey for the year of 1961 regarding the percentage of their members who had passed away and remembered the church in their wills. The figures are revealing. There were 35,000 members who passed away during the year and only one percent (1%) or 350 individuals remembered the church or any of its agencies with bequests.

John tells us, "Blessed are the dead which die in the Lord . . . and their works do follow them." One of the outstanding ways works do follow them after the child of God is gone is by allowing their material possessions to pass into the hands of various church agencies causing a continuation of good works.

Some seventeen years ago an elderly saint left over \$30,000 to one of our church agencies. The money was used to provide dormitory accommodations for students and other needs essential to a Christian College. This elderly saint demonstrated wisdom in placing this portion of her estate to the preparation of young people for Christian service. Today ministers, missionaries and scores of young people have gone forth from this institution to bless the world. Illustrations like the one given above could be multiplied in relation to bequests given to missions at home and abroad and other church agencies. May we ask?—What type of works will your possessions be providing after you are gone? Will they be "good works"? Will your will be a Christian will?

Too often the making of a will is put off, as the individual thinks there is time enough to do this in the future. If this is your situation, may we urge you to give the utmost concern to this phase of your stewardship. May we suggest  
(Continued on next page)





## Constraining Love

*Rev. Paul Nigh*

THE APOSTLE PAUL was the epitome of his teaching. He was a human example of the transforming power of Jesus Christ in the heart of a man. There is no account on record that shows a greater change to any character, than was evidenced on the Damascus road.

As Saul of Tarsus his very soul seemed to be bursting with hatred against the disciples of the Lord. Two Scriptures as, "breathing out threatenings and slaughter," and "being exceedingly mad against them" graphically paint this picture.

But this man met Jesus Christ. Dramatic must have been the hour when this occurred. Little did Saul think as he neared Damascus, that the city would see him, not as a persecutor, but a believer. This Hebrew of the Hebrews, a bigoted Pharisee, now a follower of the meek and lowly Nazarene. His first sermon was filled with all the essence of truth, "he preached Christ . . . that he is the Son of God."

For thirty-five years this living dynamo labored incessantly with unflagging zeal. An unparalleled account of physical endurance is given in II Corinthians 11: 23-28. His almost more than human activity did not cease until the headsman's block on the Appian Way. Paul himself gives the reason. It is summed up in one brief sentence: "The love of Christ constraineth me."

It was the driving force of his life. Nothing else could have inspired him to face hostile mobs, trek weary miles, bear the scorn of false brethren, endure physical privations, stoning, beatings and stripes, beside the daily care of all the churches.

Constraining love surmounted racial barriers. "I am debtor" was a watchword that seemed to be the compass of his heart. It pointed to the wise and the unwise, barbarian, Scythian, bond or free. This it was that burdened him for Athens, Corinth, Rome and Galatia. Only such a power could put a burning zeal in his Jewish heart for the Gentiles.

It was this zealous passion that gave him a love for his own brethren. Never a concern of equal fervency burned in the heart of any man in the gospel dispensation. "I could wish that myself were accursed from Christ for my brethren."

It was the compassion for men that made him a center of attention. Notice

the scene in Athens. It was not a theological or philosophical disputation that he desired. Rather a deep feeling for these idol worshipping zealots. Watch him before Felix, Festus, and Agrippa. He reasoned of righteousness, temperance and judgment to come, because his heart throbbed for them.

This constraining love would not allow him to settle down as long as there were needy souls; missionary journeys, church councils, relief work with all of the attendant activities. Hear the words of the battle scarred soldier of the Cross a short time before his eternal rest, "I have fought a good fight, I have finished my course, I have kept the faith."

The love of Christ made him a brother beloved to his associates. Peter refers to him as, "Our beloved brother Paul." The emotional farewell in Acts 20:36-38 at Ephesus testifies eloquently to the esteem in which he was held. The letter from the church at Jerusalem to Antioch in Acts 15 warmly calls them "our beloved Barnabas and Paul."

The love of Christ is expressed in a personal relationship to Jesus Christ. In Phil. 3:10 "that I may know him." Every act of his devotion to the cause of Christ was entirely dependent on the warmth of this relationship to Jesus Christ.

Saul of Tarsus was a "self-made" man. His towering intellect and force of character was evidenced by the fact that he had become a leader of men. He was a superlative among comparatives. The Apostle Paul was a "God-made" man (Colossians 1:23, 25, 29). In I Corinthians 15:10 Paul says, "but by the Grace of God I am what I am." This man, who may have been the greatest human that ever lived, was only so because of the revelation of Jesus Christ. According to I Corinthians 15:8 he had seen Christ. Whether this occurred on the Damascus road or in Arabia is immaterial.

Constraining love has certain inherent qualities. First, self-abnegation will be evident. Paul was a beautiful example of this truth. Revelation had been given to him in abundance. Yet he was able to declare, "I am the least of the apostles." John the Baptist paused only long enough to say, "I am the voice of one crying in the wilderness."

Second it will make a man practical. "I am made all things to all men that I might by all means save some." This is

constraining love. The good Samaritan knew this impelling power as he came in contact with the man who fell among thieves.

Third, the evidence will be in giving the best. Mary Magdalene revealed true affection by breaking the box of ointment. The widow, giving only two mites, yet had poured out her very soul in adoration.

Fourth, the love of Christ will express itself in words. Human affection that is expressed only in words is a shallow thing. But any love that is not at times formed into something to be comprehended by the ear lacks a basic quality. Malachi declares, "then they that feared the Lord spake often one to another." What hymnary would be complete without the gospel song, "My Jesus I love thee, I know thou art mine"?

Finally, "The love of Christ constraineth me." It was the composite cry of his entire being. This was the dynamic force that enabled him to say, "Nay, in all these things we are more than conquerors."

The water of twenty centuries has flowed under ten thousand bridges. The sun has risen and gone down over a half million times. Mighty conquerors maddened by the lust for power have trampled nations under their feet.

Religious colors of a thousand different hues have made the world almost color blind. We have arrived at the twentieth century with mounting perplexities; and yet withal an age of unsurpassed opportunities.

Can we hear that voice sounding across nearly twenty centuries; and hearing it, does our heart respond? "The love of Christ constraineth me."

—Hagersville, Ontario, Canada. The writer serves as pastor of the Springvale and Cheapside congregations.

### ... Christian Will

(Continued from page eleven)

that you secure the attorney of your choice, and be prepared to give him your plans for disposal of your estate.

He will need to know your desires concerning bequests to the heirs, bequests to the Lord's work and whom you desire to be your executor. When this important duty has been carried out in the fear of God, you may rest in the consciousness that as God's child you have made a Christian will.

Should you desire information as to the needs of various church agencies or wish to discuss any area concerning the disposition of your estate, may we suggest that you contact your pastor or the bishop of your regional conference.

—Upland, California

## Is Your Faith Fireproof?

(Continued from page four)

### DAUNTLESS LOYALTY

Theirs, you see, was a dauntless loyalty to Jesus Christ in the face of the direst difficulties. Theirs was a fireproof faith.

Today the fires that literally devoured many of the early Christians are burning again. A few years ago *Time* magazine reported the case of a fifty-year-old Christian lay leader in a Chinese village who refused to deny Christ and turn Communist. He was ordered to pluck out his own beard "strand by strand." When this process seemed too slow," said *Time*, "his torturers burned it off, searing his face with a torch." After severe beatings the judge asked: "Will you still be a Christian?" He answered simply, "As long as I breathe." The judge gestured to a soldier near by, and Lin Wan-fu was promptly shot through the head.

Reading that, I find my own soul haunted with the lines:

*"Must I be carried to the skies  
On flow'ry beds of ease  
While others fought to win the prize,  
And sailed through bloody seas?"*

*Sure I must fight if I would reign,  
Increase my courage, Lord;  
I'll bear the Cross, endure the pain,  
Supported by Thy Word."*

### III.

Think, finally, of the *deliverance* of faith. Two kinds of deliverance are set before us in this heroic incident. "Our God . . . is able to deliver us from the burning fiery furnace" (v. 17), said these confident young men. In other words, "He can step in and spare our lives in spite of all your fury and vengeance." That's one type of deliverance.

### THE EVERLASTING VICTORY

Then come the words that lift their faith to the very pinnacle of grandeur and triumph: "But if not . . . we will not bow down" (v. 18). In other words, if He does not spare our lives, He will enable us to conquer death itself, and win through to the everlasting victory of truth and right.

In their case, while God did not protect them *from* the fiery furnace, He did protect them *in* it. But suppose the sustaining and preserving miracle had not taken place—what then? Would that have been the defeat of their cause and the ruin of their faith? Never! It would still have been deliverance. Deliverance from the bondage of time into the liberty of eternity! Deliverance from the

pain of mortality into the glory of immortality!

Let's not forget, Christian comrades, that the miracle of physical survival is not granted to many of the children of faith when they are consigned to the flames, or to whatever is the equivalent of the flames—the firing squad, or the scaffold, or the prison cell, or even the agony of some dread disease. Was it granted to Isaiah? No. They took a saw, so tradition says, and cut his body asunder.

Was it granted to John the Baptist? No, they took a sword and severed his head from his body.

Was it granted to Paul? No, they led him out to the chopping block and beheaded him.

When John Bunyan was lying in Bedford Jail, he knew that it was probable he would die on the gallows. Facing the thought that he might in a moment of weakness deny his Lord, he prayerfully reached this conclusion: "Wherefore, thought I, I am going on and venturing my eternal estate with Christ, whether I have comfort here or not. If God doth not come in, I thought, I will leap off the ladder blindfolded into eternity — sink or swim, come heaven, come hell. Lord Jesus, if Thou wilt catch me, do; if not, I will venture all for Thy name."

Bunyan's faith, like that of the Hebrew exiles, like that of Isaiah, and Peter, and Paul, and a countless host beside, was fireproof.

Is yours?

—Minneapolis, Minn.

## CHURCH NEWS

### BULLETIN-BITS

Gordon Mintz, Youth for Christ Director, Lebanon, Penna., was guest speaker at Palmyra, Crusaders Day evening service, February 2.

Dayton, Ohio Youth for Christ Director, Dale Kurtz, was morning speaker at Fairview, Crusaders Day, February 2.

A gospel team from Messiah College presented the evening service at Hanover, Pa., Sunday, February 2.

Missionary Irene Ferrell, recently killed in the Congo, was a niece of Lucy Tissot of the Chino congregation, California.

Student pastor, Norman Bert, gave the morning message at Chino, California, Crusaders Day, February 2.

Monroe Dourte is scheduled to speak on the Tabernacle at both services, Sunday, March 15, Chambersburg, Penna.

Pastor B. M. Books, Pleasant Hill, Kansas, spoke to a Men's Fellowship breakfast at Zion, Sunday morning, February 9.

Youth workers, Mr. and Mrs. William Rexford, Kent City, Michigan, were guest speakers

for Youth Day at the Chicago Mission, February 2. Illustrated Bible Stories, ventriloquism and special music, vocal and instrumental, were featured in the day's program.

The Sunnymead congregation, California, joined with the Upland congregation for a Sunday evening baptismal service, February 9. Sunnymead pastor, Merle Brubaker, spoke the evening message on Baptism.

Members of the Annville-Cleona Kiwanis Club were guests in the morning worship service at Fairland, Pa., Sunday morning, February 9.

The southern Ohio Churches featured a WMPC Rally and simultaneously a Junior Missionary Rally at Phoneton, Saturday afternoon, February 13.

Pastor Hess Brubaker and family, Mowersville, Pa., recently moved into the new parsonage.

Mechanicsburg, Pa., plan to break ground in the month of March for a \$140,000.00 remodeling and building program.

Rev. Amos N. Henry, faculty member of Malone College, Canton, Ohio, serving as pastor at Amherst Community Church is guest speaker for the inspirational program at the Central Regional Conference, Thursday evening, March 12. His theme: "The Mission of the Church in our Generation." Central Conference will convene at Englewood, Fairview congregation.

Grants Pass, Oregon, William Lewis, pastor, reports receiving fifteen new members recently.

Pastor David Wenger, Abilene, Kansas and Pastor Charles Rickel, Bethel, Kansas, are concluding their services at their respective congregations this coming summer.

Manor congregation, Pa., plans to start their revival effort with a Men's Fellowship banquet to be held at the Mountville Civic Center, Monday evening, March 16. Guest speaker, Henry Ginder, will serve as evangelist.

Mrs. Velma Musser, Grantham, Penna. was guest speaker for a recent WMPC prayer meeting at Mt. Rock, Pa.

### CHEAPSIDE, ONTARIO

The Ladies Sewing group had a busy year in 1963. Under the capable leadership of Mrs. Roger Lofthouse, president; Mrs. Kenneth Winger, vice-president; and Mrs. Glen Lofthouse, secretary-treasurer, new clothing valued at \$1565.93 was shipped to the Mennonite Central Committee. In addition, \$569.38 worth of used clothing was prepared and sent to MCC.



Cheapside Sewing Circle.



An average attendance of 11 ladies met for twelve afternoon meetings throughout the year. A highlight of the year was the sponsoring of a community sewing circle. Sixty-five ladies gathered to help quilt and make new garments.

#### HOLLOWELL, PA., WINS AGAIN

The month of October came with a challenge. "Would Hollowell be successful in holding the banner for the third consecutive year?" We were told no school had ever done so before.

Well, we won, and Sunday, January 12 was recognition Sunday. Director of Sunday Schools, Paul W. McBeth, presented a very interesting survey of the past of the Hollowell Sunday School. The secretary of the Allegheny Commission on Sunday Schools, Elbert Smith, presented a challenge to the congregation. His theme, "Challenge for the future."

The all-time high attendance for the month averaged 512 per Sunday. Special recognition should be given to hard-working Ezra B. Martin, superintendent. His wisdom, guidance and direction were blessed of the Lord in leading the Sunday school. He, with Pastor Marlin Ressler, representing the Sunday school, were awarded a special plaque.

While happy for this accomplishment "We count our task not finished, only now begun."

Mary Lou Kline

#### ABILENE, KANSAS, JOINS WITH WHISLERS IN A 60TH YEAR CELEBRATION

Long-time pastor of the congregation, Rev. George Whisler and wife celebrated their 60th Wedding Anniversary. One hundred guests gathered in the church, in their honor, Thursday evening, January 2. Pastor David H. Wenger presided with Ray I. Witter paying tribute to their long service to the Brethren in Christ Church and Ross Thornton, representing the Abilene Ministerial Association, expressed appreciation in behalf of the community.

Brother and Sister Whisler started their married life in northern Ohio. A call to the Christian ministry was quickly followed by an assignment to the work in Buffalo, New York. Prior to beginning their service in Abilene in



Rev. and Mrs. George E. Whisler celebrate their 60th Wedding Anniversary.

1920, they did some pioneer mission work in Saskatchewan, Canada. Brother Whisler still continues as chaplain of the Abilene Memorial Hospital and the Abilene Rest Home. Presently they reside at 1010 N. Cedar, Abilene, Kansas.

David H. Wenger, Pastor

#### MESSIAH COLLEGE ON NATIONWIDE RADIO NETWORK

Under the auspices of the CASC organization, Messiah College is one of the small colleges featured on ABC network series. On February 2 the program originating on the campus presented glimpses of student activities, classroom experiences, along with faculty and administrative comments.

One significant feature was the address given by Governor William Scranton in which he stated the following: "A college like Messiah College has a definite place and purpose in our society and in the world of higher education."

"The earliest institutions of higher learning in this country were founded for the purpose of training men for the clergy, that they might lead their congregations to a higher and richer spiritual life."

"Today many of our small church-related colleges still perform this function. But they have expanded their approach to education, and they seek to educate all of their students, regardless of their proposed life's work, through a balanced curriculum of technology, humanities, and religion. Their goal is to produce well-rounded human beings, productive thinkers and workers, and good citizens."

"In the cohesive setting of a small college and from the warmth of close personal relationships which is fostered there can come vibrant and scholarly exchange of ideas, and a determination to serve God and humanity through the skills learned there."

#### Births

MCCLEARY—Kenneth Loren II, born December 23, 1963, to Mr. and Mrs. Loren McCleary, Red Lion, Pa. Mrs. McCleary was formerly Miss Myrtle Oberholtzer, New Guilford congregation, Pa.

MILLER—Mary Anne, born January 26, 1964, to Pastor and Mrs. Henry N. Miller, Zion congregation, rural Abilene, Kansas.

ROSTON—Alexander, born to Dr. and Mrs. Ron Roston (Marie Raser), November 26, 1963, Riverside, California.

SHOALTS—Ellen Jessica, born November 11, 1963, to Mr. and Mrs. Roy Shoalts, Jr., Wainfleet congregation, Ontario, Canada.

SHOALTS—Tod Frederick, born December 25, 1963, to Mr. and Mrs. Lester Shoalts, Wainfleet congregation, Ontario, Canada.

WARD—Wendy Louise, born November 17, 1963, to Mr. and Mrs. Charles Ward, Wainfleet congregation, Ontario, Canada.

YOUNG—Stanley Ray, born January 4, 1964, to Mr. and Mrs. Robert Young, Big Valley congregation, Belleville, Pa.

#### Weddings

MYERS-HEIGHES—Miss Linda Lou Heighes, daughter of Mrs. Grace V. and the late Joseph L. Heighes, Mechanicsburg, Pa., became the bride of Mr. David M. Myers, son of Mr. and Mrs. Alvin Myers, Sr., Mechanicsburg, Pa., January 25, 1964. The ceremony was per-

formed by the Rev. J. Frederick Moore, pastor of the Methodist Church, Mechanicsburg, Pa.

WIDEMAN-WATSON—Miss Barbara Watson, daughter of Mr. and Mrs. Keith Watson and Elvin Wideman, son of Mr. and Mrs. Joseph Wideman, Unionville, Ontario, were united in marriage, November 22, 1963. The ceremony was performed at the Stouffville United Missionary Church, Rev. Arthur Walsh officiating.

#### Obituaries

PEIFFER—Emma A. Peiffer, born April 25, 1872, passed away January 30, 1964. Prior to her coming to the Messiah Home, Harrisburg, Pa., more than twelve years ago, she resided in the Mount Joy area, Lancaster County, Pa. She is survived by a number of nieces and nephews. Her husband, William Peiffer, predeceased her many years ago.

Sister Peiffer was a faithful member of the Brethren in Christ Church. At the Messiah Home she will be remembered for her friendly spirit and the many deeds of kindness shown to others.

Funeral services were held at the Messiah Home and the Cross Roads Brethren in Christ Church. H. H. Brubaker, I. W. Musser and G. A. Hensel officiated. Interment was in the Cross Roads Cemetery.

SHETTER—Mrs. Margaret M. Shetter, born in Crab Orchard, Kentucky, May 20, 1896, passed away at Chambersburg, Pa., January 22, 1964. She was a member of the Chambersburg Brethren in Christ Church. Her husband preceded her in death in 1948.

Surviving are four sons: Delbert L., Shippensburg; Glenn B. and Hubert D., Chambersburg; Melvin A., Tipp City, Ohio; three daughters, Mrs. Clarence Heishman, Harrisonburg, Va.; Mrs. Melvin Martin and Mrs. Archie Lehman, Chambersburg; 17 grandchildren, one great-grandchild and one brother.

Funeral services were held in the Sellers Funeral Home in Chambersburg, Rev. Glenn A. Ginder and Rev. Omar Martin officiating. Interment was in the Stoufferstown Cemetery.

SMITH—Gardner V. Smith, 63 years, died at his home, Duncannon, Pa. He was a member of the Duncannon Brethren in Christ Sunday school. He is survived by his wife, Mrs. Grace C. Smith, a son, William Porter Smith, at home, a daughter, Mrs. Evelyn Welton, Duncannon, two brothers and four grandchildren.

Funeral services were held in the Michener Funeral Home with Rev. John Knepper officiating. Burial was in the Evergreen Cemetery.

WENGER—Clara B. Wenger, born August 14, 1891, near Scotland, Pa., passed away at Hagerstown, Md., September 26, 1963.

She was united in marriage to Paul I. Wenger, November 28, 1918. Besides her husband she is survived by two sons: Harold and Charles L., Shippensburg; two daughters, Mrs. Merion Mooney, Shippensburg; Mrs. Ira Leshner, Marion, Pa.; twelve grandchildren, two brothers and three sisters.

She was converted at 18 years of age and united with the Brethren in Christ Church. Since her marriage she has been a faithful member of the Mount Rock congregation. She will be greatly missed.

Funeral services were held at the Air Hill Brethren in Christ Church, Bishop Charlie B. Byers, Rev. Clifford P. Lloyd and Rev. Avery Musser officiating. Interment was in the adjoining cemetery.

## World Missions

### Africa

**General Superintendent's Residence: P. O. Box 711, Bulawayo, Southern Rhodesia, Africa**  
 Bishop and Mrs. David E. Climenhaga  
 Miss Velma R. Brillinger  
 Mr. Elwood D. Heisey\*  
 Mr. Stanley H. Winger\*

### SOUTHERN RHODESIA

**Bishop's Residence: P. O. Box 711, Bulawayo, Southern Rhodesia, Africa**  
 Bishop and Mrs. David E. Climenhaga

**Matopo Book Room: P.O. Box 554, Bulawayo, Southern Rhodesia, Africa**  
 Rev. and Mrs. Chester R. Heisey

**Matopo Mission: Private Bag 191T, Bulawayo, Southern Rhodesia, Africa**  
 Rev. and Mrs. Jacob R. Shenk  
 Rev. and Mrs. Mervin A. Brubaker  
 Mr. and Mrs. Robert T. Mann\*  
 Miss Miriam G. Frey\*  
 Ronald L. Garling\*  
 Miss Nancy J. Kreider  
 Miss Erma G. Lehman  
 Miss Dorothy M. Martin  
 Miss Eva Mae Melhorn  
 Miss Eva Mae Peters

**Matopo Outstations: Private Bag 225T, Bulawayo, Southern Rhodesia, Africa**  
 Rev. and Mrs. Kenneth A. Bulgrien

**Mnene Mission Hospital: Mnene, Via Belingwe, Southern Rhodesia, Africa**  
 Dr. and Mrs. Robert K. Worman

**Mtshabezi Mission: Private Bag 102M, Bulawayo, Southern Rhodesia, Africa**  
 Rev. and Mrs. Glenn C. Frey  
 Mr. and Mrs. Lyle L. Rosenberger\*  
 Miss Anna J. Graybill  
 Miss Miriam L. Heise  
 Miss Ruth E. Hock  
 Miss Erma R. Mann  
 Miss Mildred E. Myers  
 Miss Edna M. Switzer

**Mtshabezi Mission Hospital: Private Bag 101M, Bulawayo, Southern Rhodesia, Africa**  
 Dr. and Mrs. J. Myron Stern  
 Miss Ruth N. Gettle\*  
 Miss Evelyn R. Noel

**Mtshabezi Outstations: Private Bag 102M, Bulawayo, Southern Rhodesia, Africa**  
 Rev. and Mrs. Alvin J. Book

**Phumula Mission: Private Bag 188T, Bulawayo, Southern Rhodesia, Africa**  
 Rev. and Mrs. George E. Bundy

**Phumula Mission Hospital: P. O. Tjolutjo, Southern Rhodesia, Africa**  
 Dr. R. Virginia Kauffman

**Wanezi Mission: Private Bag 129S, Bulawayo, Southern Rhodesia, Africa**  
 Rev. and Mrs. Albert R. Harvey  
 Rev. and Mrs. Carl V. Ginder  
 Miss Mary C. Engle  
 Mr. Samuel J. King\*  
 Miss Martha L. Lady

**Wanezi Bible Institute: Private Bag 129S, Bulawayo, Southern Rhodesia, Africa**  
 Rev. and Mrs. Titus M. Books  
 Rev. and Mrs. Fredric L. Holland

**Wanezi Outstations: Private Bag 129S, Bulawayo, Southern Rhodesia, Africa**  
 Rev. and Mrs. Joseph H. Ginder

**Youngways Hostel (for missionary children): 40 Leander Avenue, Hillside, Bulawayo, Southern Rhodesia, Africa**  
 Rev. and Mrs. Ira M. Stern  
 Miss Donna Zook\*

### NORTHERN RHODESIA

**N. R. Bishop's Residence: P. O. Box 115, Choma, Northern Rhodesia, Africa**  
 Bishop and Mrs. J. Earl Musser

**Choma Secondary School: P. O. Box 139, Choma, Northern Rhodesia, Africa**  
 Rev. and Mrs. A. Graybill Brubaker  
 Miss Anna L. Kettering

**David Livingstone Teacher Training College: Private Bag 1, Livingstone, Northern Rhodesia, Africa**  
 Rev. and Mrs. Lamar F. Fretz  
 Miss Ruth T. Hunt  
 Miss Fannie Longenecker

**Macha Mission: Private Bag 11xc, Choma, Northern Rhodesia, Africa**  
 Rev. and Mrs. George K. Kibler  
 Miss Lona S. Brubaker  
 Miss Dorothy J. Gish

**Macha Mission Hospital: Private Bag 11xc, Choma, Northern Rhodesia, Africa**  
 Dr. and Mrs. Alvan E. Thuma  
 Miss Mary E. Heisey  
 Miss Edna E. Lehman  
 Miss Shirley A. Heisey

**Nahumba Mission: P. O. Box 173, Choma, Northern Rhodesia, Africa**  
 Rev. and Mrs. H. Frank Kipe  
 Mr. Stephen S. Fisher\*  
 Mr. James R. Shelley\*

**Sikalongo Mission: P. O. Box 131, Choma, Northern Rhodesia, Africa**  
 Rev. and Mrs. Keith D. Ulery  
 Miss Gladys I. Lehman

\*1-W and voluntary service

### India

**Saharsa Mission: P. O. Saharsa, N. E. Railway, District Saharsa, Bihar, India**  
 Miss Esther G. Book  
 Miss Erma Z. Hare

**Barjora Mission: P. O. Barjora via Tirbeniganj, District Saharsa, Bihar, India**  
 Rev. Arthur L. Pye, Acting Field Superintendent  
 Mrs. Arthur L. Pye  
 Miss Beulah Arnold

**Madhipura Mission: P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India**  
 Dr. and Mrs. Lowell Mann  
 Miss Mary Jane Shoalts  
 Miss Leora G. Yoder

**Banmankhi Mission: P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India**  
 Rev. and Mrs. Harvey Sider (residence)

**Purnea Mission: P. O. Purnea, N. E. Railway, District Purnea, Bihar, India**  
 Rev. and Mrs. Harvey Sider

**Woodstock School, P. O. Landour, Mussoorie, U. P., India**  
 Miss Mary E. Stoner

### Japan

**11 Tokaichi, Hagi-shi, Yamaguchi-ken, Japan**  
 Rev. and Mrs. Peter A. Willms

**1179 Higashi Fukagawa, Nagato-shi, Yamaguchi-ken, Japan**  
 Rev. and Mrs. Doyle C. Book

**33-21 1 Chome, Shinmachi, Fuchu shi, Tokyo To, Japan**  
 Rev. and Mrs. John W. Graybill

**827 2 Chome Morino, Machida-Shi, Tokyo, Japan**  
 Rev. and Mrs. Marlin E. Zook

### Cuba

**Cuatro Caminos, Habana Province, Cuba**  
 Temporarily Displaced: Rev. and Mrs. Howard Wolgemuth, Box 111, Grantham, Pa.

### Missionaries on Furlough

Rev. and Mrs. Charles E. Engle, Grantham, Pa.

Miss F. Mabel Frey, 2001 Paxton St., Harrisburg, Penna.

Rev. and Mrs. William R. Hoke, P. O. Box 142, Pleasant Hill, Ohio

Miss Edith E. Miller, c/o Joe D. Miller, 301 Mill Street, Williamsville, New York

Rev. and Mrs. Joe B. Smith, 1307 Waterloo St., Los Angeles 26, Calif.

Rev. and Mrs. Donald Zook, Box 116, Grantham, Penna.

Rev. and Mrs. J. Robert Lehman, 606 Water Street, Florin, Pa.

### Brethren in Christ Personnel Serving Under and Supported by Other Organizations

Miss Shirley Bitner, H. 29 Kailash Colony, New Delhi 14, India. (YFC, Regions Beyond Missions)

Rev. and Mrs. Allen S. Buckwalter, New Delhi: B-42, Kailash Colony, New Delhi 14, India (Far East Broadcasting Co.)

Mr. and Mrs. David Carlson, c/o Trans World Radio, Box 141, Monte Carlo, Monaco (Trans World Radio)

Miss Hazel P. Compton, Broadwell Hospital, Fatehpur, U. P., India (Women's Missionary Union)

Miss Anna R. Engle, 10 Devenish Court, Devenish St., Sunnyside, Pretoria, South Africa (Evangelical Alliance Mission)

Mr. and Mrs. James Engle, Twillingate, Newfoundland (Mennonite Central Committee)

Miss Beulah Heisey, Village-Tsakones, Ari-dea-Nomos Pells, Greece (Mennonite Central Committee)

David William Vanderbent, CCSA, Commune Mechira, par Chateaudun de Rummel, Dept Constantine, Algeria (Mennonite Central Committee)

Miss Lois Raser, El Salvador, Zaco, Mexico

Miss Harriet Trautwein, APO 24, San Juanito, Chihuahua, Mexico (Mexican Evangelistic Mission)

Mr. and Mrs. Norman Wingert, B.P. 461, Usumbura, Burundi, Africa (World Relief Commission)

### Contributions to World Missions send to:

BRETHREN IN CHRIST WORLD MISSIONS  
 P. O. Box 171  
 Elizabethtown, Pa.  
 Telephone 717-EM 7-7045

### Contributions to Missions in America send to:

Andrew Slagenweit  
 West Milton, Ohio

### Contributions to Peace, Relief and Service Committee send to:

Clair Hoffman, 320 S. Market Ave., Mt. Joy, Pa.



Carlton O. Wittlinger  
1-68 9  
1-50123 45  
17027  
Greentham, Pennsylvania